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ABSTRACT

This annotated bibiliography provides background information on three main groups of Hispanic Americans (Mexican Americans, Puerto Ricans, and Cuban Americans) and is arranged to reflect the diverse histories, experiences, and cultures of these Hispanic subgroups. The bibliography includes both English publications and bilingual publications written in both Spanish and English. Along with sections on the three main Hispanic American groups, the bibliography contains sections on comprehensive views of Hispanic American immigrants, demographic studies and research reports, education, women, art and music, film and theater, literature, cultural traditions and social customs, family life, language use, personal narratives, and photographic essays. This bibliography contains 162 publications, including books, journal articles, reports, government documents, and statistical materials. (DHP)

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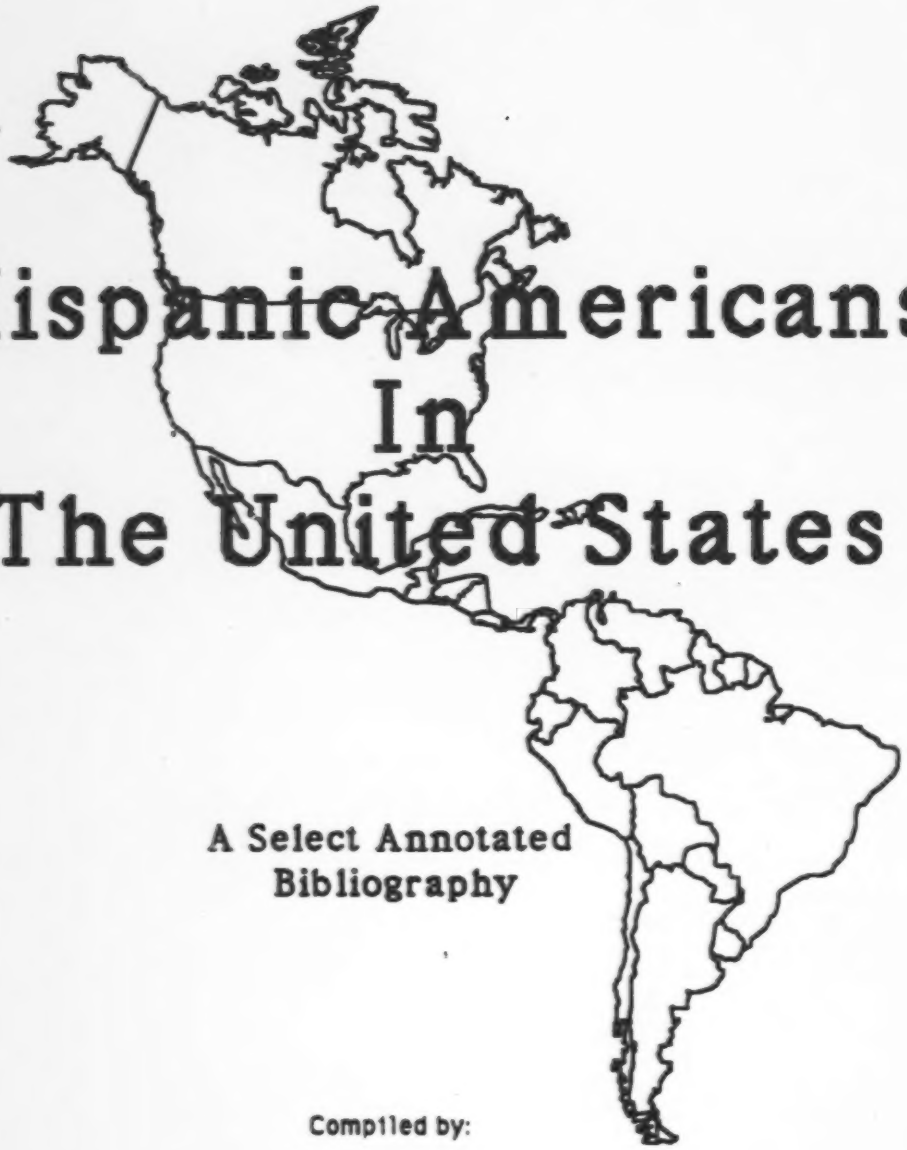

Hispanic Americans In The United States

A Select Annotated Bibliography

Compiled by:

Aurora Ramirez-Krodel

Programs for Educational opportunity
University of Michigan
Ann Arbor, MI
1989

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HISPANICS IN THE UNITED STATES: A SELECT ANNOTATED BIBLIOGRAPHY

compiled by
Aurora Ramírez-Krodel, AMLS

INTRODUCTION

The references selected for this annotated bibliography are designed to provide background information on Hispanic Americans. As the demographic reports listed here show, Hispanic Americans are a large, diverse and rapidly changing population. This bibliography provides some references, but does not provide a complete picture of Hispanics. References are lacking for some of the newest Hispanic Americans– El Salvadoreans, Guatemalans, other Central and South Americans. This reflects the lack of sources available on the background and experiences of these Hispanic subgoups. Recognizing that there are a number of subgoups that make up the Hispanic population in the United States, this bibliography focuses on three main groups: Mexican Americans, Puerto Ricans, and Cuban Americans. The references provided are grouped to reflect the diverse histories, experiences, and cultures of these Hispanic subgroups.

This bibliography does not include publications written solely in Spanish, however it does include bilingual publications. There are vast amounts of information sources written in Spanish. Individuals who are bilingual will be able to learn more about the history and culture of the country of origin of the various Hispanic subgroups by reading materials written in this language. Spanish literature also provides insight into the culture, values and customs Hispanics bring with them from their country of origin. Spanish publications are often the best information sources available on the newest immigrant groups

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OVERVIEW

COMPREHENSIVE REFERENCES

(June 1986). Beyond Ellis Island: Hispanics--Immigrants and Americans. Washington, DC: National Council for La Raza, Office of Research, Advocacy and Legislation.
This document describes and analyzes the role of Hispanics in American history. Includes a historical overview of Hispanic immigration to the United States, focusing separately on four groups: Mexicans, Puerto Ricans, Cubans, and other Hispanics. Also discusses the contributions of Hispanic immigrants to American government, learning, and culture.

Gann, L. H., & Duignan, P. J. (1986). Hispanics in The United States: A History. Boulder, CO: Westview Press.
A comprehensive survey covering the history, politics, and culture of all major Hispanic groups in the United States. Part 1 covers the Spanish legacy of the Southwest and the Mexican immigration after the turn of the century. Part 2 deals with immigrants form Puerto Rico, Cuba, the Dominican Republic, and Central America. Part 3 addresses changes in the demographic composition of the nation and the issues involved in the national debate over immigration. Part 4 describes the immigrants themselves, their culture and adaptation to life in the United States. The concluding chapter provides a demographic portrait of Hispanics in the U.S. and their social attitudes. A selected bibliography of 239 references is provided.

Kanellos, Nicolás. (editor). (1982). A Decade of Hispanic Literature: An Anniversary Anthology. Houston, TX: Arte Publico.
An anthology of writings by the major Hispanic writers of the United States. Includes prize-winning stories, poems, and essays by writers like Miguel Algarin, Rudy Anaya, Andrés Berger, Rolando Hinojosa, Miguel Piñero, and Tomás Rivera.

Michigan Education Association (1987). Resources for the Study for Hispanic Americans Lansing, MI: The Association.
This collection of resource materials for teachers was compiled for National Hispanic Heritage Week. It includes an historical overview of Mexican, Puerto Rican, Cuban, and other Hispanic groups' immigration. Includes a bibliography of teacher resources.

Nelson, C., & Tienda, M. (1985). The Structuring of Hispanic Ethnicity: Historical and Contemporary Perspectives. Ethnic and Racial Studies, 8(1), 49-74.
Explores the shared Hispanic ethnicity of Mexican, Puerto Rican, and Cuban Americans, citing factors affecting their migration to the United States and the US labor market, and evaluates "Hispanicity" as an ethnic category and force.

Pineda, H. (July-August 1980). The Hispanic Character. (El Caracter Hispano.). AGENDA, 10(4), 28-33,47.
A discussion of the Hispanic character includes comments on the emulation of an ideal self; the sociopolitical background centered around a large, loving family network; congeniality; sense of humor; work ethics, attitudes, and habits; and religion. The article notes three significant realities surrounding differences among Hispanic groups.

Schon, I. (1985). Hispanic Heritage: References, Resources and Realities. New York: Scarecrow (Hispanic Heritage Series II)
This booklet is a resource guide for use during Hispanic Heritage week(month) and throughout the year to teach about the contributions Hispanics have made to the U.S. Part I highlights Hispanic countries with brief facts on demography, sociology, economy, history, etc. Part II describes accomplishments of Hispanic

individuals listed in chronological order from 1900-1984. Data on political participation and achievements are listed as well as demographic data. Part V lists commissions, committees and councils on Hispanic affairs. Part VI lists the sources of this information.

DEMOGRAPHIC STUDIES & RESEARCH REPORTS

Bouvier, L. F., & Gardner, R. W. (November, 1986). Immigration to the U.S.: The Unfinished Story [Washington, D.C.]: Population Reference Bureau, Inc.
This report analyzes U.S. immigration from the beginning of the nation to 1985. Includes statistics, information on origins of immigrants, and important trends. Also has important immigration legislation, and what that means to immigration to this country.

Hayes-Bautista, D. E., Schinek, W. O., & Chapa, J. (1984). Young Latinos in An Aging American Society. Social Policy, 15(1), 49-52.
In the representative state of California, the higher Latino birthrate is leading to a stratified population of working younger Latinos supporting the social programs of aged Anglos, and policy decisions now must aim toward economic and educational gains and social cohesion for Latinos and other minorities.

Hispanic Policy Development Project (1988). Too Late to Patch: Reconsidering Second-Chance Opportunities for Hispanic and Other Dropouts . Washington, DC: The Project.
"This report describes gaps in service and support, and explores strategies and options that can integrate more Hispanic young people into stable sectors of the workforce where they are needed today and will be even more vital in the none-too distant economy of tomorrow." Outlines the mismatch between the skills level of Hispanic youth and the skills level jobs require. Surveys the experience of the Job Training Partnership Act (JTPA) in areas with large Hispanic populations.

Johnston, W. B., & Packer, A. H. (June 1987).Workforce 2000: Work and Workers for the 21st Century. Indianapolis, IN: Hudson Institute.
A research study documenting future labor market trends. As Hispanics (and other minorities) immigrants and women become a larger part of the future workforce there will be an incongruency between their job skill level and the high level skills required in a technological society. Education of these future workforce participants is required to meet future labor needs.

Massey, D. S., & Chanbel, K. (1983). Background And Characteristics of Undocumented Hispanic Migrants to the U.S. Migration Today, 11(1), 6-13.
Finds that undocumented Hispanic migrants to the United States are 60% Mexican, male, and usually between the ages of 15 and 39; also finds that due to the decreasing birthrate in the United States, immigrants will be needed for the low-skill labor market for many years.

Massey, D. S., & Schnabel, K. M. (1983). Recent Trends in Hispanic Immigration to the United States. International Migration Review, 17(2), 212-244.
Provides demographic data on immigrants from Latin America to the United States, showing points of origin and destination and providing information on the sex, age, educational background, and professions of immigrants.

O'Hare, D. W. P. (April 1989). Assimilation and Socioeconomic Advancement of Hispanics in the U.S . [Washington, D.C.]: Population Reference Bureau.
"This paper provides a broad overview of the current socioeconomic status and the recent socioeconomic advancement of the rapidly growing Hispanic population. Several non-economic measures are also examined to assess the level of assimilation of this group.

Santiestevan, H. E., & Santiestevan, S. E. (1984). The Hispanic Almanac. A Fact Book of Social and Economic Data: Profiles of the Top Twenty Hispanic Markets. Washington, DC: Hispanic Policy Development Institute.
Comprehensive information on Hispanic Americans is collected in the "alamanac." Section I presents a historical overview of four Hispanic sub-groups: Mexican-Americans, Puerto Ricans, Cubans and "others." All have made significant contributions to American life, and despite their differences they share similar concerns and needs. Section II describes the socioeconomic profile of Hispanics and provides an analysis of each sub-group. Section III contains demographic, cultural, and economic profiles of the top 20 Hispanic markets from Albuquerque to Tucson. Section IV describes the size and extent of Hispanic electoral participation, and voting patterns. Finally, section V lists important sources of information on Hispanics, and gives a partial list of Hispanic organizations, research institutions, and media. An appendix presents technical profiles of major Hispanic markets.

U.S. Bureau of the Census (March 1988). The Hispanic Population in the United States: March 1988. Washington, DC: U.S. Government Printing Office. (Current Population Reports, Series P-20, No. 431)
"This report presents data on selected demographic, social, and economic characteristics of the Hispanic population of the United States."

Valdivieso, R., & Davis, C. (December 1988). U.S. Hispanics: Challenging Issues for The 1990s. Washington, DC: Population Reference Bureau. (Population Trends and Public Policy, No. 17, December 1988)
This report discusses demographic information of interest to policymakers. The growing Hispanic population presents challenges to U.S. policymakers in nearly every area, but most urgently in education, job training and welfare. Hispanics will represent at least 10% of the U.S. population by 2000, and because of their younger median age they will constitute a greater share of American school children and young job-seekers -- almost 16%. They will impact the quality of the future U.S. labor market as well as political issues and races. There is a need for policies and action by public and private sectors need to break the cycle of underachievement and poverty that has characterized so many U.S. Hispanics. Includes graphs and charts related to population characteristics and distribution educational levels, employment and poverty levels. Some statistics are separated out for Mexicans, Puerto Ricans and Cubans.

EDUCATION

Hodgkinson, H. L. (January 1986). What's Ahead for Education. Principal, 65(3), 6-11.
Examines population trends projected between 1980 and 2000 and the implications of these trends for the future of American elementary and midlevel education. Includes charts and graphs.

Melendez, D. (Winter 1981). Pluralism and the Hispanic Student: Challenge to Educators. Theory into Practice,20(1), 7-12.
Mexican-Americans, Puerto Ricans, and Cubans have had different geographical and cultural experiences. Problems specific to each group, and educational strategies to solve them, are presented to promote cultural pluralism in the schools.

Mines, R. (June 1984). The Mexican Origin Population's Differing Perceptions of Their Children's Schooling. Social Science Quarterly, 65, 635-650.
A good overview of the differentiation among immigrants and their educational implications.

National Council of La Raza (August 1986). The Education of Hispanics: Status and Implications. Washington, D.C.: The Council.
This report provides an overview of the educational status of Hispanics and notes the implications of some of the data for education policy makers. Its format is designed to provide quick and easy access to some of the most recent and important data on education and Hispanics.

The National Coalition of Advocates for Students (1988). New Voices: Immigrant Students in U.S. Public Schools. Boston, MA: The Coalition.
"New Voices is the first national report to document the encounter between the children of the great immigration wave of the 1970s-80s and U.S. public schools. It identifies a host of problems which these students and the schools create for each other, and offers recommendations for changes in school policy and practice which we believe will result in greater school success for young immigrants."

Olsen, L., & Chen, M. T. (1988). Crossing the Schoolhouse Border: Immigrant Students and the California Public Schools Boston, MA: National Coalition of Advocates for Students. (A California Tomorrow Policy Research Report)
A research project focusing on California's immigrant student population. In-depth student interviews provide a major base for data. Discusses the relationship between students and schools and outlines policy changes to meet student needs.

Orfield, G. (November 1986). Hispanic Education: Challenges, Research, and Policies. American Journal of Education, 95(1), 1-25. (Special Issue on "The Education of Hispanic Americans: A Challenge for the Future.")
Addresses Hispanic goals for education and the current political situation in which these goals must be pursued. Discusses how the agenda of Hispanic researchers and advocacy organizations is rapidly expanding beyond a traditional focus on language and bilingual education.

San Miguel, G. J. (1986). Status of the Historiography of Chicano Education: A Preliminary Analysis. History of Education Quarterly 26(4), 523-536.
Since 1965, there has been a renaissance in the study of ethnic minorities and education, yet little has been written about the educational past of Chicanos. The history of Chicano education is beginning to unfold in essays and book chapters although as late as 1985 there was no book about Chicano educational history. The areas that need study include: the roots and evolution of the Mexican-American commitment to education; the amount of schooling Mexican Americans have received in the past; the types of schools they have attended; their impact on public education; and how better education has affected life for Chicanos.

Saragoza, A. M. (1989). Mexican Immigrant Children in American Schools: A Brief Sketch. San Francisco, CA: New Faces of Liberty.
Provides an outline of the experience of immigration; the causes and process. Also gives some background information about Mexican immigrant children and the process of adjustment they experience in the United States. Also outlines potential problems caused by culture clash including clashes between recent Mexican immigrant children and other children of Mexican origin who can trace their roots in the United States as far back as five generations.
So, A. Y. (1987). The Educational Aspirations of Hispanic Parents. Educational Research Quarterly, 11(3), 47-53.
Using the 1980 High School and Beyond (HSB) data set, the educational aspirations of Hispanic parents for their children in high school were examined. Hispanic parents had high aspirations for their children and wanted them to receive education beyond high school. Aspiration levels were comparable to those of American parents in general.

Tom & Musca (Producers), & Menendez, Ramon (Director). (1988). Stand and Deliver. [Film]. Burbank, CA: Warner Brothers. Warner Communications, Co.
Edward James Olmos gives a fierce, widely-acclaimed performance as Jaime Escalante, a math teacher at East Los Angeles' Garfield High School who refuses to write off his inner-city Hispanic students as losers. Based on a true story.

Trueba, H. T., & Delgado-Gaitan, C. (Fall 1985). **Socialization of Mexican Children for Cooperation and Competition: Sharing and Copying.** Journal of Educational Equity and Leadership, 5(3), 189-204.
As part of a larger study of seven Mexican children in California, researchers investigated the problems Hispanic students may have in adjusting to a school culture different from their home culture. Findings suggest that effective teachers understand the significance of collective work in the Mexican family.

Vincent, A., & Orum, L. S. (July 1984). **Selected Statistics on the Education of Hispanics** . Washington, DC: National Council of La Raza. (Hispanic Statistics Series No. 6)
"Provides an overview of the educational status of Hispanic Americans, and quick and easy access to some of the recent and important data on education and Hispanics. The focus is on participation in elementary and secondary schools, and on the factors that prevent school completion and access to higher education."

WOMEN

Alcalay, R. (1984). **Hispanic Women in the United States: Family and Work Relations.** Migration Today, 12(3), 13-20.
Discusses the differences among Mexican-American, Puerto Rican, and Cuban-American women in terms of immigration patterns, occupations, and socioeconomic status.

Bliss, F. L. (1989). **La Partera: Story of a Midwife**. Ann Arbor, MI: University of Michigan Press.
A story in Jesusita, a midwife at the age of fourteen, in her own words, of her early training as a midwife, her forced departure from home, her solitary struggle to support her two children, and her gradual emergence as a leader in the community. Supplemental sections by the author illuminate Jesusita's culture and past together with a historical account of the network of medical care provided by Hispanic female healers.

Doran, T., Satterfield, J., & Stade, C. (1988). **A Road Well Traveled: Three Generations of Cuban American Women.** Newton, MA: WEEA Publishing Center.
An anthology of personal accounts of selected Cuban women of different generations in the United States.

Elsasser, N., MacKenzie, K., & Tixier y Vigil, Y. (1980). **Las Mujeres: Conversations from a Hispanic Community**. New York, NY: Feminist Press.
A collection of life stories told by Hispanic women of New Mexico speaking together to create an oral history of Hispanas' experiences in the Southwest.
Gomez, A. (1983). **Cuentos: Stories by Latinas**. New York: Kitchen Table/Women of Color Press.
This book present writings about the concerns and struggles of Latinas. The writings have been authorized by Latinas: writers who identify as U.S. third world women. Articles are in Spanish, English, "Spanlish," and "Tex-Spanglish,". These writings attempt to capture the expressions, feelings, and concerns of Latinas. The range of writings elaborates and recreates the richness and complexity of being a Latina in the U.S., the Caribbean, or Latin America.

Mirande, A., & Enriquez, E. (1979). **La Chicana: The Mexican-American Woman.** Chicago, IL: University of Chicago.
The book begins with an overview of the role of Chicanas in various historical periods from pre-Columbian society to the present. The lives of contemporary Chicanas are influenced by many cultural expectations that originated in these ancient Indian and Mexican cultures. The authors pay particular attention to the role Chicanas played in the development of the American Southwest.

Mohr, N. (1986). **Rituals of Survival: A Women's Portfolio**. Houston, TX.: Arte Publico.
A collection of five short stories and a novella which offer a portrait of New York city Hispanic women.

Portillo, Estela. Trini. (1986). Houston, TX: Arte Publico.
A story of a Tarahumara woman who in the course of the work gives up the primitive but wondrous indigena life. After numerous tragedies and betrayals, she crosses the border as an indocumentada in order to give birth to her child in the United States, she later achieves her dread of land ownership.

Simon, R. J., & DeLey, M. (1984). The Work Experience of Undocumented Mexican Women Migrants in Los Angeles. International Migration Review, 18(4), 1212-1229.
Describes working conditions, wages, housing, language abilities, and ages of undocumented and documented Mexican women migrants in Los Angeles County, California.

Vélez, Diana, ed.. Reclaiming Medusa (1988)San Francisco, CA: Spinsters/Aunt Lute Book Co.
A collection of stories by Puerto Rican women. Some stories are translated from Spanish otthers are bilingual.

Vigil-Piñon, Evangelina. (1987) Woman of Her Word: Hispanic Women Write. Houston, TX: Arte Publico.
An anthology of prose and poetry by the leading Hispanic women writers. Among the forty writers represented are Ana Castillo, Sandra Maria Esteves, Nicholasa Mohr, and many others.

ARTS & LITERATURE

ART & MUSIC

Goldman, S. M. (Spring-Fall 1982). Mexican Muralism: Its Social-Educative Roles in Latin America and the United States. Aztlan--International Journal of Chicano Studies Research, 13(1-2), 111-133.
Traces the history of Mexican muralism (1920s to 1970s) as an art of advocacy intended to change consciousness and promote political action; shows how it can still be used in an educative manner in schools. Emphasizes the effects of three great muralists (Diego Rivera, Jose Clemente Orozco, and David Alvaro Siqueiros).

Pino, F. J. (1980). The "Great" Cultural Tradition of Hispanics. (La "Gran" Tradicion Cultural de los Hispanos) Atzlan, 10(3), 38-43.
Discussing the literary and artistic expression of Hispanics in the U.S., this article focuses on such thematic and ideological manifestations as the Hispanic historical experience, the sentimental journey "back home" into the community, the depiction of conflicts, the destruction of stereotypes, and the reflection of the artists' cultures and societies.

Roberts, J. S. (1985). The Latin Tinge: The Impact of Latin American Music on the U.S. Tivoli, NY: Original Music.
"Over the past century, Latin music has been the greatest outside influence on the popular music styles of the United States. Virtually all of the major popular forms-Tin Pan Alley, stage and film music, rock-have been affected throughout their development by the idioms of Brazil, Cuba, or Mexico. Moreover, these Latin ingredients have gained in strength over the years: not only does the standard repertory contain a significant representation of tunes of Latin-American origin or inspiration, but the whole rhythmic basis of U.S. popular music has become to some extent Latinized."

Strong, M. C. (1982). "An Ethnography of New Yorican Mural Communication." Dissertations Abstracts International, 43(1), 206-207-1 DA8210561.
The purpose of this research was to study New Yorican-made external murals in the Lower East Side of Manhattan, New York City. A combination of theories from the fields of symbolic anthropology, communication studies, the anthropology of culture contact, psychology, and the fine approach taken here was ethnography from the perspective of human condition. The murals communicate culturally specific feelings and emotions, social structure of behavior, and characteristics of the Puerto Rican world view.

Wilson Cryer, P. L. (1985). "Puerto Rican Art in New York: The Aesthetic Analysis of Eleven Painters and Their Work. Dissertations Abstracts International, 46(3), 589-A DA8505451.
The purpose of this study was to examine the lives and art of New York Puerto Rican painters to discern to what extent their art reflected their New York City experiences. The Puerto Rican migration to New York with its social and economic implications was looked at in order to provide a perspective from which the New York Puerto Rican artist could be understood.

FILM & THEATER

Acosta, Ivan. (1982). El super. Houston, TX: Arte Publico.
Focuses on the lives of a Cuban family living in exile in New York. Roberto the father, refuses to learn English and lives for the day he and his family can return to Havana. His daughter, on the other hand, loses no time in assimilating. Has been made into a movie. The stage version is the winner of the New York City's ACE best drama award and Miami's ACCA best original drama award.

Kanellos, Nicolás. (1979). Chicano Theater: A Popular Culture Battleground. Journal of Popular Culture, 13(3), 541-555.
Overview of the role of El Teatro Chicano. In sketches based on satirically cutting acts, often using a mixture of Spanish and English, the Chicano Theater examines everything from TV commercials and stereotypes to the American Dream, in order to enhance Mexican American identity. Based on the author's experiences as an actor-director in Teatro.

Kanellos, Nicolás. Hispanic Theatre in the United States. (1984). Houston, TX: Arte Publico.
A collection of studies on the Mexican American, Puerto Rican, Cuban and Spanish stage in the United States over the last one-hundred-fifty years. The anthology includes "Labor Theatre, Street Theatre, and Community Theater in the Barrios" by Jorge Huerta; "Spanish-Language Theater and Early Mexican Immigration," by F. Arturo Rosales; "The Cuban Exile Theater," by Maida Espener-Watson.

Kanellos, Nicolás. (1983). Mexican American Theatre. Then and Now. Houston, TX: Arte Publico.
A collection of interviews, essays and vaudeville skills from the 1930's to the 1950's all pertaining to Mexican American theater. Characters, acting styles, trends and theatres are all portrayed.

Keller, Gary D. (editor) 1985). Chicano Cinema: Research, Reviews, and Resources. Binghamton, NY: Bilingual Review/Press.
In 1982, Eastern Michigan University held its first annual Chicano film festival. This volume, the first publication dedicated to Chicano cinema, is the product of the programs, activities, and resource identification from the EMU Chicano film festival. This is a pioneer work that has benefited from the contributions of many people developing the art of Chicano film.

Mejias-Rentas, Antonio. (September 1988) Hispanics in Hollywood. Hispanic.
Focuses on the up and coming Latino actors and actresses in Hollywood.

Stewart, Sally Ann. (October 9-11 1987). Hollywood's Latin Look. The Ann Arbor News, USA Weekend.
This article a new era of Hispanic entertainers in Hollywood movies. Hispanic actors and actresses are demanding non-stereotypical roles and presenting more positive images.

Tom & Musca (Producers), & Menendez, Ramon (Director). (1988). Stand and Deliver. [Film]. Burbank, CA: Warner Brothers. Warner Communications, Co.
Edward James Olmos gives a fierce, widely-acclaimed performance as Jaime Escalante, a math teacher at East Los Angeles' Garfield High School who refuses to write off his inner-city Hispanic students as losers. Based on a true story.

Pinto, A. (1980). When Hollywood Spoke Spanish. Americas, 32(10), 3-8.
Discusses Hollywood's Spanish-language films made during the 1930's for Spanish and Latin American audiences; mentions Mexican, Latin American, Portuguese, and Spanish stars who appeared in them.

CHARACTERIZATION IN LITERATURE

Schon, I. (January 1981). Recent Notorious and Noteworthy Books about Mexico, Mexicans, and Mexican Americans. Journal of Reading, 24(4), 292-299.
Discusses acceptable and unacceptable treatments of Mexico, its people, and culture in books for children and young adults.

Schon, I. (Fall 1981). Recent Detrimental and Distinguished Books about Hispanic People and Cultures. Top of the News, 38(1), 79-85.
The article discusses nine detrimental and six distinguished books about Hispanic people and cultures, published since 1979 for young readers. Many recent books about Hispanics repeat the same stereotypes, and misconceptions that were prevalent in books published in the 1960s and 1970s. The detrimental books contain themes like the poverty of Mexicans,a Cuban girl's embarrassment about her background, and exaggerated and/or simplistic discussions of serious problems of Latin America. The distinguished books tell about the joys, wisdom, and fantasy of Hispanics, as well as the beauties of ancient cities and the works of Hispanic poets and performers.

PEOPLE AND THEIR CULTURE

CULTURAL TRADITIONS & SOCIAL CUSTOMS

Arora, S. L. (Spring-Fall, 1982). Proverbs in Mexican American Tradition. Aztlan--International Journal of Chicano Studies Research, 13(1-2), 43-69.
Examines proverb use among 304 Mexican Americans (aged 16-85) of Los Angeles (California). Provides information on how or where particular proverbs were learned, with whom or what kind of individual their use is associated, the occasions on which they are used, and general attitudes toward the use of proverbs.

Benitez, J. S. (May-June 1980). The "Little" Cultural Tradition of Hispanics. (La "Pequena" Tradicion Cultural de los Hispanos) AGENDA, 10(3), 30-37,53.
Defines "little" cultural traditions as those customs, behaviors and attitudes of ordinary people involved in the day-to-day problems of living and survival. Traces the origins, historic influences and general characteristics of Hispanic culture and of its Mexican, Puerto Rican and Cuban subcultures.

Bulger, P. A. (1983). Little Havana: Folk Traditions of An Immigrant Enclave. Kentucky Folklore Record, 29(1-2), 15-23.
Social customs such as the Afro-Catholic religion of Santeria, the debutante's Fiesta de Quinze, and voodoo thrive in Miami's "Little Havana," the home of Cuban refugees and, outside Havana, the largest Cuban community.

Hill, K. (1986). "Playing with Words: The Verbal Folklore of Puerto Rican Schoolchildren in a Mainland Setting." Dissertation Abstracts International, 47(2), 623-624-A DA8607862.
This study examined the "Children's Verbal Folklore," or CVF in Spanish and English, of third and fourth grade Puerto Rican bilingual program students in New Haven, Connecticut. Little attention has been paid to this type of material, which includes children's orally transmitted rhymes, sayings, and chants. This situation is unfortunate, since CVF can be used to improve student's self-esteem, first and second language skills, and can help lay the foundation for literacy. This study provides insights for anthropologists, ethnographers, and educators who wish to investigate children's folklore or use it in the classroom.

Rael, J. B., & Martinez, R. (1975). Arroyo Hondo: Penitentes, Weddings, Wakes. Palacio, 81(1), 3-19.
Delineates folk beliefs, social customs, and ceremonies associated with Hispanic culture in New Mexico, 16th-20th centuries.

Torres, E. (1984). The Folk Healer: The Mexican-American Tradition of Curanderismo. Kingsville, TX: Nieves Press.
Presents for the general reader the history and present practice of curanderismo--Mexican American folk healing practices--and gives biographical sketches of three famous nineteenth century folk healers--Don Pedrito Jaramillo, Niño Fidencio, and Teresita Urrea. Characteristics and training of curanderos, or healers, are discussed and the specialties within curanderismo are explained. Eleven common ailments and symptoms treated by curanderos, rituals used, and folk beliefs dealing with everyday occurrences are described. Sketches of the three folk healers illustrate biographical chapters which recount legends and current practices of their followers as well as biographical information. Modern curanderos are described and their place in the Mexican American community explored. An annotated bibliography listing 10 books about curanderos is included.

West, J. O. (1988). Mexican-American Folklore . Little Rock, AK: August House.
A part of the American Folklore series, this book deals with the Mexican American Folklore. Much of the material for the book has been collected by folklore students at the University of Texas at El Paso. The book explores the legends, proverbs, songs, folk craft, games, and food, etc. of Mexican Americans. It attempts to bring out both the similarities between the Anglo and Mexican American folklore as well as the unique characteristics of the latter.

Wilson, K. (1979). Rio Grande Weaving: Hispanic Tradition in the Southwest. American Art and Antiques, 2(6), 92-99.
The wool blankets and rugs woven during the 19th and 20th centuries in the Rio Grande Valley of northern New Mexico represent a combination of the three cultures of the Navajo and Pueblo Indians and Hispanic Americans; provides a brief history of wool and cotton in the area since the 15th century.

FAMILY LIFE

Aranda, M. J., Ed. (1987). Family Resource Coalition Report. Voices and Issues: A Celebration of Hispanic Diversity. Family Resource Coalition Report, 6(2), 22.
This issue focuses on Hispanic families. The articles include: Voices and Issues: A Celebration of Hispanic Diversity, M. Aranda and Some Facts in Understanding Latino Families, J. Hernandez. Lists of Hispanic programs, resources, and organizations are included.

Del Castillo, R. G. (1984). La Familia: Chicano Families in the Urban Southwest, 1848 to the Present. Notre Dame, IN: University of Notre Dame Press.
This book investigates the social and economic history of families of Mexican heritage in the Southwest since 1848. It emphasizes the urban experience of families in four town: Los Angeles, Tucson, Santa Fe, and San Antonio. It explores the conflicts between the beliefs and values held by Mexican-Americans and those of the dominant Anglos.

Matiella, A. C. (1988). La Familia: curriculum unit. Santa Cruz, CA: Network Publications. (Latino Family Life Education Curriculum Series)
An excellent source on Hispanic family values and traditions. At the end of the book there are the following essays: Historical and Ethnographic Profile of Hispanic Ethnic Groups in the United States,Latino Presence in the United States Demographic Trends and Family Life Issues. A bibliography follows.

Vidal, C. (September-October 1988). Godparenting among Hispanic Americans. Child Welfare, 67(5), 453-459.
Describes the nature of the godparent relationship, which is prominent in Hispanic family culture. Cites results of a study of Hispanic godparents.
Zayas, L. H., & Palleja, J. (July 1988). Puerto Rican Familism: Considerations for Family Therapy. Family Relations,37(3), 260-264.
Puerto Rican cultural value of familism, emphasizing obligation and duties of family members to one another, has endured changes in cultural values caused by migrations between United States and Puerto Rico, influences of social and economic trends, and pressures to acculturate to American society. Understanding of familism is useful to those working with Puerto Rican families.

LANGUAGE USE

McDowell, J. H. (Spring-Fall 1982). Sociolinguistic Contours in the Verbal Art of Chicano Children. Aztlan--International Journal of Chicano Studies Research, 13(1-2), 165-193.
Discusses verbal performances of East Austin (Texas) Chicano children; how their attitudes about language influence their choice of English-Spanish codes, the verbal code favored being Spanish-English code-switching; their ability to maintain code separation; and how their two major cultural heritages are fully exploited to create a resolutely Chicano expressive profile.

Zentella, A. C. (1982). "Hablamos Los Dos. We Speak Both: Growing Up Bilingual in El Barrio." Dissertation Abstracts International, 42(7), 3142-A DA8127100.
This study describes and analyzes the role of Spanish and English in the lives of bilingual children in a community setting. Its specific focus is the functions and linguistic characteristics of code switching in children of different ages and language proficiency levels. The research was undertaken over a period of eighteen months on a Puerto Rican block in East Harlem. The principal methodology, ethnography, revealed that the community values and uses both Spanish and English in all aspects of community life in networks that alternately reinforce Spanish or English or code switching.

PERSONAL NARRATIVES

Bliss, F. L. (1989). La Partera: Story of a Midwife . Ann Arbor, MI: University of Michigan Press.
A story in Jesusita, a midwife at the age of fourteen, in her own words, of her early training as a midwife, her forced departure from home, her solitary struggle to support her two children, and her gradual emergence as a leader in the community. Supplemental sections by the author illuminate Jesusita's culture and past together with a historical account of the network of medical care provided by Hispanic female healers.

Caire, H. (1986). The Last Vaqueros. Californians, 4(5), 41-45.
Helen Caire, who lived on her father's ranch on Santa Cruz Island, California, reminisces about some of the vaqueros-Mexican-American cowboys-she knew as a child.

Doran, T., Satterfield, J., & Stade, C. (1988). A Road Well Traveled: Three Generations of Cuban American Women. Newton, MA: WEEA Publishing Center.
An anthology of personal accounts of selected Cuban women of different generations in the United States.

Elsasser, N., MacKenzie, K., & Tixier y Vigil, Y. (1980). Las Mujeres: Conversations from a Hispanic Community. New York: Feminist Press.
A collection of life stories told by Hispanic women of New Mexico speaking together to create an oral history of Hispanas' experiences in the Southwest.

Fradd, S. H. (1985). The Diary of a Cuban Boy. Migration Today, 13(5), 22-25.
Presents an excerpt from the diary of an unnamed 12-year-old Cuban boy, documenting his difficult departure from Cuba in 1980 and his first experiences in a Pennsylvania relocation camp before his family settled with a sponsor in Michigan.

Gamio, M. (1972). The Mexican Immigrant: His Life Story. New York: Dover.
A study of Mexican immigration to the United States based on extensive personal interviews with Mexicans living throughout the United States, particularly the Southwest.

Herrera-Sobek, M. (1979). The Bracero Experience: Elitelore versus Folklore. Los Angeles, CA: Wilkie, James W.
This study compares the literary works of Mexican fiction writers with the actual experiences and folk songs of braceros, in order to test the extent to which images presented in the news media, books and magazines correspond to the image the bracero has of himself. In a unique method of oral history investigation, braceros, documented and undocumented temporary workers, were interviewed.

McCabe, M. (1982). Portraits From The Puerto Rican Community. Spinner: People and Culture in Southeastern Massachusetts, 2, 6-19.
Members of the Puerto Rican community of New Bedford, Massachusetts, recount their personal histories and current situations; they mention immigration, jobs, housing, their neighborhood, and their minority status.

PHOTOGRAPHIC ESSAYS

Chicano Communications Center (1976). 450 Años del Pueblo Chicano/450 Years of Chicano History in Pictures. Albuquerque, NM: Chicano Communications Center.
A powerful account of Chicano history designed as a response to U.S. Bicentennial activities. Black and white photographs. Narrative is in Spanish and English.

Gentile, W. (1989). Nicaragua. New York: W.W. Norton & Co.
The photographs in this book vividly depict Nicaraguan people caught between the contra and the Sandinista factions, trying to live life amid the devastation of civil war.

Hall, Douglas Kent. (1988). The Border: Life on the Line. New York: Abbeville Press.
A compelling description in narrative and photographs of the Mexican/American border communities.; a hybrid of two nations. It introduces the people who live on it, live with it, cross it and try to cross it. Most of the narrative is taken from interviews with people such as ranchers, refugees, smugglers, priests, artist and teachers.

Rios-Bustamante, A., & Castillo, P. (1986). An Illustrated History of Mexican Los Angeles, 1781-1985. Los Angeles, CA: University of California, Chicano Studies Research Center Publications. (Chicano Studies Research Center Publications Monograph No. 12.)
This monograph provides record of the history of Mexican Los Angeles, founded by the Spanish in 1781. Two centuries of history are covered from both a social and cultural perspective, highlighted by illustrations, photographs, and maps. Chapters describe the city's Indian prehistory, early exploration, varied accounts of the founding of the city, and family histories of the early years. Other chapters detail the growth, and

conflict during the Mexican Independence years.The development of the 20th-century Spanish press and new barrios of the early 1900s are discussed. The depression, war years and the recent cultural and political assertion of the city's Mexican community is also treated. Sources are cited in a 256-item bibliography.

Rosenberg, T. J. (1981). **Suburban Barrio.** Society, 18(2), 79-83.
A photographic essay, with brief commentary, of life in the Puerto Rican barrio of Long Island, New York, in 1981.

MAJOR HISPANIC SUBGROUPS

MEXICAN-AMERICANS

Caire, H. (1986). **The Last Vaqueros.** Californians, 4(5), 41-45.
Helen Caire, who lived on her father's ranch on Santa Cruz Island, California, reminisces about some of the vaqueros-Mexican-American cowboys-she knew as a child.

Nostrand, R. L. (26 April 1983). **The Hispanicization of the United States.** (Paper presented at the Association of American Geographers' Convention (Denver, CO, April 26, 1983).)
Two strikingly contrasting culture groups, Latin Americans and Anglo Americans, overlap in the international boundary between the United States and Mexico. This began with Cortes' conquest of the Aztecs which triggered the intermixing of Spaniards and Indians that produced a mestizo people and a Mexican culture. Anglo intrusion began when Mexico opened her northern frontier to trade and allowed colonization by non-Mexicans. The annexation of Texas and the cession of territory in 1948 redefined Mexico's northern boarder, making the Mexican residents in the area American citizens. The concentration of Mexican-origin people in the Southwest is significant because their presence means Latin America "shades off" into the U.S. and they constitute a cultural region. Thus, the Mexican-origin population has played a major role in the Hispanization of the United States.

Hall, Douglas Kent. (1988). The Border: Life on the Line. New York: Abbeville Press.
A compelling description in narrative and photographs of the Mexican/American border communities.; a hybrid of two nations. It introduces the people wo live on it, live with it, cross it and try to cross it. Most of the narrative is taken from interviews with people such as ranchers, refugees, smugglers, priests, artist and teachers.

Hinojosa, Rolando. (1987). This Migrant Earth. Houston, TX: Arte Publico.
A collection of stories of migrant workers moving across the country, from South Texas up through the northern plains. There's a chorus of voices; mothers, fathers, sons, daughters, young, old, dreamers, priests, laborers, and poets.

Pedraza-Bailey, S. (1981-82). **Cubans and Mexicans in the United States: The Functions of Political and Economic Migration.** Cuban Studies, 11-12(2-1), 79-103.
The common assumption that Cuban immigrants are more successful in the United States than Mexican immigrants because of class origin is only a half-truth. Cuban immigrants have received considerable assistance from the government because they are political exiles while Mexican migrants have been denied this help.

Ramírez, O. (1989). **Mexican American Children and Adolescents.** In J. T. Gibbs, & L. N. Huang, Children of Color: Psychological Interventions with Minority Youth. San Francisco, CA: Jossey-Bass.
This chapter provides a demographic profile of the Mexican American population and an overview of specific cultural and familial characteristics of Mexican Americans.

Rodriguez, R. (1986). Mexico's Children. American Scholar, 55(2), 161-177.
Presents a brief memoir of life as a Mexican American growing up in Sacramento, California, and reflects on the identity of Mexican Americans, their place in their adopted country, and their image of Mexico.

Santos, R. G. (1983). Chicanos of Jewish Descent in Texas. Western States Jewish History Quarterly, 15(4), 327-333.
Spanish-speaking immigrants in Texas have come primarily from the Mexican states that comprised the old Spanish colony of Nuevo Reyno de Leon. The colony was settled partly by people of Sephardic Jewish origin. Despite their isolation from Jewish cultural centers and their assimilation into the dominant Hispanic culture, they retained some of their Jewish culture in food items, butchering methods, myths, and even religion.

Stoddard, E. R. (22 March 1973). Mexican American Identity - A Multi-Cultural Legacy. (Paper presented at the Southwestern Sociological Association annual meeting, Dallas, Texas, March 22, 1973)
The Mexican American identity is a dynamic image emerging from a process of human development in which variations from European and indigenous peoples are combined within a complex historical situation. (1) the "1848 (Anglo)" image--a race of conquered people allowed to become U.S. citizens if and when they learn to become WASP middle class Americans; (2) "Spanish" which identifies with lighter skinned Europeans; (3) "La Raza" a glorification of the "mestizo;" (4) "Indian" those who wish to throw off the racist stigma of dark skin and who overtly claim Indian ancestry; (5) "1848 (Mexican)" image accepting the Mexican War period as the beginning of their identity; (6) "Chicano" a self-imposed label advocating self-determination; and (7) "Children of Aztlan" an idealistic orientation which has attached its identity to pre-Aztec traditions.

MEXICAN-AMERICAN HISTORY

Acuña, R. (1988). Occupied America: A History of Chicanos . New York, NY: Harper and Row.
The classic book describing the events that led to the colonization of Chicanos. Part I describes the U.S. invasion of Mexico in the mid-1830s, and the relationship between the EuroAmericans and Mexicans. The EuroAmericans, guided by economic motives and through the use of political and social control, established privileges for themselves in Mexican communities. Part II deals with the Mexicans during the 20th century; the the effect that their lack of access to North American institutions has had in depriving them of basic human rights.

Allsup, C. (1983). Who Done It? The Theft of Mexican-American History. Journal of Popular Culture, 17(3), 150-155.
In spite of the contemporary Chicano movement, 19th- and early 20th-century myths and stereotypes about Mexicans and Mexican Americans are perpetuated by movies and television, and the history of many decades of contributions to American culture by them are ignored.

Chicano Communications Center (1976). 450 Años del Pueblo Chicano/450 Years of Chicano History in Pictures . Albuquerque, NM: Chicano Communications Center.
A powerful account of Chicano history designed as a response to U.S. Bicentennial activities. Black and white photographs. Narrative is in Spanish and English.

Del Castillo, R. G. (1984). La Familia: Chicano Families in the Urban Southwest, 1848 to the Present . Notre Dame, IN: University of Notre Dame Press.
This book investigates the social and economic history of families of Mexican heritage in the Southwest since 1848. It emphasizes the urban experience of families in four town: Los Angeles, Tucson, Santa Fe, and San Antonio. It explores the conflicts between the beliefs and values held by Mexican-Americans and those of the dominant Anglos.

Gonzalez, R. (1972). I am Joaquin/Yo soy Joaquin: An Epic Poem with a Chronology of People and Events in Mexican and Mexican American History. New York: Bantam.
Drawing on 2,000 years of Mexican and U.S. history, this epic poem is one of the most powerful social statements ever made by Chicanos. Through the voice of Joaquin the heroes and villains of Chicano history come to life.

Herrera-Sobek, M. (1979). The Bracero Experience: Elitelore versus Folklore. Los Angeles, CA: Wilkie, James W.
This study compares the literary works of Mexican fiction writers with the actual experiences and folk songs of braceros, in order to test the extent to which images presented in the news media, books and magazines correspond to the image the bracero has of himself. In a unique method of oral history investigation, braceros, documented and undocumented temporary workers, were interviewed.

Mason, W. M. (1986). Alta California During The Mission Period, 1769-1835. Masterkey, 60(2-3), 4-14.
Briefly surveys Hispanic California from the first discoveries and settlement to secularization of the missions, focusing on the establishing of missions, presidios, and pueblos in Alta California.

McWilliams, C. (1972). North from Mexico: The Spanish-Speaking People of the United States. Westport, CN: Greenwood Press.
Originally published in 1948, this is still considered the definitive study the Mexicans in the American Southwest.

Meier, M. S. (1984). Bibliography of Mexican-American History.
Westport, CT: Greenwood Press.

Meier, M. S., Rivera, F., & Sheridan, T. E. (1981). Dictionary of Mexican American History.
Westport, CT: Greenwood Press.

Montejano, D. (1985). The Demise of "Jim Crow" for Texas Mexicans, 1940-1970. Aztlan, 16(1-2), 27-69.
Traces Mexican-American efforts to end segregation in Texas from World War II to the 1970s. Prior to World War II the Texas state government was dominated by rural political and economic interests. Postwar urban growth and the development of a Mexican-American middle class, plus an increasing liberal influence in the Democratic Party, helped bring a gradual end to racist laws, segregated schools, and discrimination in employment and housing.

Nostrand, R. L. (26 April 1983). The Hispanicization of the United States. (Paper presented at the Association of American Geographers' Convention (Denver, CO, April 26, 1983)
Two strikingly contrasting culture groups, Latin Americans and Anglo Americans, overlap in the international boundary between the United States and Mexico. This began with Cortes' conquest of the Aztecs which triggered the intermixing of Spaniards and Indians that produced a mestizo people and a Mexican culture. Anglo intrusion began when Mexico opened her northern frontier to trade and allowed colonization by non-Mexicans. The annexation of Texas and the cession of territory in 1948 redefined Mexico's northern boarder, making the Mexican residents in the area American citizens. The concentration of Mexican-origin people in the Southwest is significant because their presence means Latin America "shades off" into the U.S. and they constitute a cultural region. Thus, the Mexican-origin population has played a major role in the Hispanization of the United States.

Rios-Bustamante, A., & Castillo, P. (1986). An Illustrated History of Mexican Los Angeles, 1781-1985. Los Angeles, CA: University of California, Chicano Studies Research Center Publications. (Chicano Studies Research Center Publications Monograph No. 12.)
This monograph provides record of the history of Mexican Los Angeles, founded by the Spanish in 1781. Two centuries of history are covered from both a social and cultural perspective, highlighted by illustrations, photographs, and maps. Chapters describe the city's Indian prehistory, early exploration, varied accounts

of the founding of the city, and family histories of the early years. Other chapters detail the growth, and conflict during the Mexican Independence years.The development of the 20th-century Spanish press and new barrios of the early 1900s are discussed. The depression, war years and the recent cultural and political assertion of the city's Mexican community is also treated. Sources are cited in a 256-item bibliography.

Weber, D. (1973). Foreigners in Their Native Land: Historical Roots of the Mexican-American . Albuquerque, NM: University of New Mexico Press.
This book contains a valuable collection of historical documents about the depth of anti-Mexican sentiment in the United States, and the impact of the Texas Revolution and the Mexican War on Mexicans in America. The treaty of Guadalupe-Hidalgo guaranteed those Mexicans the rights of U.S. citizens, but was largely unenforced leaving the Mexicans a mistreated minority in an Anglo culture. Excerpts from primary documents are used along introductory narrative to each section.

MEXICAN-AMERICAN LITERATURE

Anaya, R. A. (1972). Bless Me, Ultima. Berkeley, CA: Quinto Sol.
A novel told from a child's point of view about adolescence in the Mexican community. The main influence in the boy's life is Ultima, the female spiritual leader of the community. This book is representative of Mexican culture, and provides insight to the religion, the myths, people, and their relationships to the cosmos and its forces.

Galarza, E. (1971). Barrio Boy. Notre Dame, IN: University of Notre Dame Press.
In his autobiography, Galarza recounts his journey from a Mexican village to Sacramento, California. His family leaves their village in the turmoil of the 1910 Mexican Revolution. In his new home he is subjected to new experiences and new influences and is able to preserve his personal integrity and overcome the prejudices he experienced as a child and develop a strong sense of self.

Gonzalez, R. (1972). I am Joaquin/Yo soy Joaquin: An Epic Poem with a Chronology of People and Events in Mexican and Mexican American History. New York: Bantam.
Drawing on 2,000 years of Mexican and U.S. history, this epic poem is one of the most powerful social statements ever made by Chicanos. Through the voice of Joaquin the heroes and villains of Chicano history come to life.

Hernandez, I. B. Across the Great River. (1989) [Texas]: Arte Publico Press.
"This is the story of a young Mexican girl in Texas' Rio Grande Valley maturing and taking on the leadership of her family when her parents become separated while crossing the border into the United States.
Kanellos, Nicolás. (1980). Los Tejanos. A Texas-Mexican Anthology. Houston, TX: Arte Publico.
A comprehensive anthology of current Mexican American literature and art in Texas. Among the writers featured are Cecilio García-Camarillo, Rolando Hinojosa, and Rosaura Sánches. A sixteen-page insert focuses on such graphic artist as Luis Jiménes, Amado Peña, and Rudy Treviño.

Neugeboren, J. Poli. (1989) San Antonio, TX: Corona Publishing, Co.
This novel is the true story of Jose Policarpo Rodriguez, who came to the Republic of Texas from Mexico in 1839 and associated with the Mexicans, Indians and Anglos who lived there. As the Mexican War approached, he faced the decision of where to place his loyalties.

Paredes, Américo. (1973) "With his pistol in his hand": a border ballad and its hero. Austin, University of Texas.
Recounts the story of Gregorio Cortes Lira, a Texas-Mexican ranchhand who was was convicted for the murder of the sheriff who had shot and killed his brother. The sheriff came to his house accusing him of

stealing a horse, and an interpreter misunderstood Gregorio's recent trade of a mare for his confession. When Gregorio was about to be arrested, his brother stepped in and the sheriff shot his brother. Gregorio then killed the sheriff and became the victim of double standards in justice that existed for Anglo-Texans and Mexican-Texans.

Rendon, A.B. (1971). Chicano Manifesto . New York, NY: Collier.
A classic insight into the militancy and origins of the Chicano movement. Writing with personal insight and determination, the author traces the Chicano culture through its economic, political, philosophical, and spiritual history, from the coming of the Spaniards to the confrontation with police in East Los Angeles, 1970.

Rivera, Tomas. (1987) ...Y No Se Lo Trago la Tierra/...And the Earth Did Not Devour Him. Houston, TX: Arte Publico.
Bilingual text tells a growing-up story through the eyes of the young son of migrant farm workers.

Rodriguez, R. (1983). Hunger of Memory: the Education of Richard Rodriguez. New York, NY: Bantam Books.
This book is the autobiography of Mexican-American Richard Rodriguez. He describes alienation from his past, parents, and culture as the price he paid as a minority student to "make it" in middle class America. Hunger of Memory, provocative in its positions on affirmative action and bilingual education, is a political statement, a study of the importance of language in establishing a person's private and public identity.

PUERTO RICANS

Fitzpatrick, J. P. (1971). Puerto Rican Americans: The Meaning of Migration to the Mainland. Englewood Cliffs, NJ: Prentice-Hall.
This book seeks to provide a descriptive and analytical overview of Puerto Ricans in mainland U.S. with a special focus on those in New York city. It gives a brief historical sketch of the Puerto Ricans and examines the meaning of migration and assimilation for both Puerto Ricans and New Yorkers. Also examines those areas of Puerto Rican experience in which the problem of identity is most acute.

Inclan, J. E., & Herron D. Gloria. (1989). Puerto Rican Adolescents. In J. T. Gibbs, & L. N. Huang, Children of Color: Psychological Interventions with Minority Youth. San Francisco, CA: Jossey-Bass.
This chapter provides a demographic overview of Puerto Ricans and describes cultural and familial characteristics.

Lopez, A. E. (1980). The Puerto Ricans: Their History, Culture, and Society. Cambridge, MA: Schenkman Publishing.
Articles in this book cover Puerto Rican history from the Spanish colonization to the present day experience of Puerto Ricans in the United States. Political, social, economic, cultural, and historical issues are addressed. Issues of poverty among and discrimination against Puerto Ricans in the mainland United States are also presented.

Massey, D. S., & Bitterman, B. (1985). Explaining the Paradox of Puerto Rican Segregation. Social Forces, 64(2), 306-331.
Puerto Ricans are highly segregated from non-Hispanic whites and moderately segregated from blacks. These findings are opposite those observed for other Hispanic groups. The Puerto Rican anomaly stems from their very low socioeconomic status and their black ancestry. Low social status leads directly to high segregation, while a high percentage of blacks among Puerto Ricans draws them strongly toward residence near non-Hispanic blacks. Puerto Ricans become bystander victims of Anglo's racial prejudice, leading to their residential segregation in society.

McCabe, M. (1982). Portraits From The Puerto Rican Community. Spinner: People and Culture in Southeastern Massachusetts, 2, 6-19.
Members of the Puerto Rican community of New Bedford, Massachusetts, recount their personal histories and current situations; they mention immigration, jobs, housing, their neighborhood, and their minority status.

Padilla, E. (1958). Up From Puerto Rico New York: Columbia University Press.
An excellent anthropological study of a New York Puerto Rican community. The author uses sociological and anthropological theory to interpret the experiences of Puerto Ricans. The themes of cultural variation and conflict within the Puerto Rican community are documented.

Rodriguez, C. E. (1980). The Puerto Rican Struggle: Essays on Survival in the U.S. Maplewood, NJ: Waterfront Press.
The focus of this collection of essays is the survival of Puerto Rican culture--history, language, arts, preferences, practices, symbols, spirit and style. The aim of this monograph is to highlight the process of assimilation and the means that Puerto Ricans have used in their struggle to maintain their identity in the U.S.; also provides a forum for the perspective of second-generation Puerto Ricans.

Rosenberg, T. J. (1981). Suburban Barrio. Society, 18(2), 79-83.
A photographic essay, with brief commentary, of life in the Puerto Rican barrio of Long Island, New York, in 1981.

Wakefield, D. (1975). Island in the City: The World of Spanish Harlem . New York, NY: Arno Press.
Wakefield reports about the life of poverty and ill health in one of the world's worst slums--Spanish Harlem, the Puerto Rican settlement in New York city. The books is a description of the lifestyle the author has observed and the events he has seen and heard.

PUERTO RICAN HISTORY

Bonilla, F., & Campos, R. (1981). A Wealth of Poor: Puerto Ricans in the New Economic Order. Daedalus, 110(2), 133-176.
Describes US colonialism and capitalist expansion in Puerto Rico since 1900, migration of Puerto Ricans to the United States, which has increased dramatically since 1950, and their consistently low place in the American economic scene.

Lopez, A. E. (1980). The Puerto Ricans: Their History, Culture, and Society. Cambridge, MA: Schenkman Publishing.
Articles in this book cover Puerto Rican history from the Spanish colonization to the present day experience of Puerto Ricans in the United States. Political, social, economic, cultural, and historical issues are addressed. Issues of poverty among and discrimination against Puerto Ricans in the mainland United States are also presented.

Lopez, A. (1987). Doña Licha's Island: Modern Colonialism in Puerto Rico. Boston, MA: South End Press.
This book is a journalistic study of the impact of colonialism in Puerto Rico. It provides a social history of Puerto Rico under the colonialism of both Spain and the U.S. Using quotes from conversations, and the interviews, theories, and opinions of knowledgeable people, the author analyses the impact of colonialism on the culture and economy of Puerto Ricans including the migration experience.

Rivera, P. A. (1980). Angel and Aurea. Wilson Quarterly, 4(2), 146-150.
Describes the experience of Angel and Aurea Ortiz, who migrated from Puerto Rico in 1959 and 1949 respectively, married and lived in Hoboken, New Jersey, and returned twice to the island only to return each time to New Jersey due to economic conditions.

Souza, B. C. (1984). Trabajo y Tristeza-"Work and Sorrow": The Puerto Ricans of Hawaii 1900-1902. Hawaiian Journal of History, 18, 156-173.
Hawaii and Puerto Rico, both annexed by the United States in 1898, soon became aware of their complementary problems--the overpopulation of Puerto Rico and the need for workers in Hawaii. Migration began in 1900, and the Roman Catholic, Spanish-speaking Puerto Ricans found work, as well as unanticipated economic and cultural problems.

PUERTO RICAN LITERATURE

Cofer, J. O. (1989). The Line of the Sun . Athens, GA: The University of Georgia Press.
Opening in a tiny village in Puerto Rico, this debut novel moves from the lush atmosphere of island life to a tough immigrant neighborhood in New Jersey, juxtaposing one culture with two different worlds.

Laviera, Tato. (1985) AmeRican. Houston, TX: Arte Publico.
A book of poetry by a New York lyricist, forging an "AmeRican" identity out of mainland and island traditions.

Laviera, Tato. (1985). Enclave. Houston, TX: Arte Publico.
A celebration of the Puerto Rican experience in New York. The poems give the feeling of being surrounded by New York Puerto Rican inner society.
Mohr, E. V. (1982). The Nuyorican Experience: Literature of the Puerto Rican Minority. Westport, CN: Greenwood Press.
A collection of Puerto Rican literature providing insight into the migration experience. In novels, stories, poetry and drama Puerto Ricans themselves have described several generations of migrant experience.

Mohr, N. (1986). El Bronx Remembered. Houston, TX: Arte Publico. (Originally published by Dial, 1977)
A collection of stories about the Puerto Rican neighborhood of the Bronx.

Mohr, N. (1986). Nilda. Houston, TX: Arte Publico. (Originally published by Harper, 1973)
A classic novel of a Puerto Rican girl coming of age in New York during World War II tells a story of hardship and discrimination.

Rivera, E. (1982). Family Installments: Memories of Growing Up Hispanic. New York: Penguin Books.
"Chronicles the journey of a family from a small Puerto Rican village to New York City. Mr. Rivera writes ...of his grandparents' struggle through the Depression in Puerto Rico, of his father's trip to Nueva York and of his own childhood in Spanish Harlem. In his awareness of what is both beautiful and lost to him of his Puerto Rican heritage, in his ambiguous ambition to "make it" in his new world Edward Rivera has created an intimate portrayal of a specific family...

Thomas, P. (1967). Down These Mean Streets . New York, NY: New American Library.
An autobiography describing the experiences of growing up and living in New York's Spanish Harlem. Depicts the social life of Puerto Ricans in New York city.

Vélez, Diana, ed.. Reclaiming Medusa (1988)San Francisco, CA: Spinsters/Aunt Lute Book Co.
A collection of stories by Puerto Rican women. Some stories are translated from Spanish otthers are bilingual.

Vega, E. (1987). Mendoza's Dreams. Houston, TX: Arte Publico.
A collection of tales set in New York dealing with issues facing Puerto Ricans in the United States.

CUBAN AMERICANS

Acosta, Ivan. (1982). El super. Houston, TX: Arte Publico.
Focuses on the lives of a Cuban family living in exile in New York. Roberto the father, refuses to learn English and lives for the day he and his family can return to Havana. His daughter, on the other hand, loses no time in assimilating. The stage version is the winner of the New York City's ACE best drama award and Miami's ACCA best original drama award.

Boswell, T. D., & Curtis, J. R. (1984). The Cuban-American Experience. Culture, Images and Perspectives. Totowa, NJ: Rowman & Allanheld.
This book is a discussion of the major social, economic, political, and geographical topics relating to Cuban settlement and culture in the United States. Examines Cubans as an ethnic minority, analyzes their distribution and residential patterns, their growth and impact in Miami, demographic characteristics, language and religious patterns, art, cuisine. Provides a chronology of Cuban immigration. Gives a historical overview of the Cuba's changing political, economic, and social systems. Also examines Cuban politics and ideology, the family and youth, and the process of acculturation and assimilation.

Fradd, S. H. (1985). The Diary of a Cuban Boy. Migration Today, 13(5), 22-25.
Presents an excerpt from the diary of an unnamed 12-year-old Cuban boy, documenting his difficult departure from Cuba in 1980 and his first experiences in a Pennsylvania relocation camp before his family settled with a sponsor in Michigan.

Greenbaum, S. D. (1985). Afro-Cubans In Exile: Tampa, Florida, 1886-1984. Cuban Studies, 15(1), 59-72.
Because of racial pressures, the Cuban immigrant community in Tampa split into separate white and black sections during the 1890's. The Afro-Cuban community in Tampa organized its own social club, called La Union Marti-Maceo, which has continued to thrive. The Afro-Cuban community has been invigorated recently by the retirement of many Cuban blacks in the North who have moved to Tampa and surrounding areas.

Mohl, R. A. (1986). The Politics of Ethnicity in Contemporary Miami. Migration World Magazine, 14(3), 7-11.
Miami's population is 60% Hispanic and highly segregated residentially, affecting the city's public policy, and electoral, administrative, and structural politics.

Muños, Elisa Miguel. (1988). Crazy Love. Houston, TX: Arte Publico.
A novel about a child coming of age, a novel about immigration from Cuba to Florida. A mosaic of Cuban American culture.

Pedraza-Bailey, S. (1981-82). Cubans and Mexicans in the United States: The Functions of Political and Economic Migration. Cuban Studies, 11-12(2-1), 79-103.
The common assumption that Cuban immigrants are more successful in the United States than Mexican immigrants because of class origin is only a half-truth. Cuban immigrants have received considerable assistance from the government because they are political exiles while Mexican migrants have been denied this help.

Perez, L. (1985). The Cuban Population of the United States: The Results of the 1980 U.S. Census of Population. Cuban Studies, 15(2), 1-18.
The 1980 census provided separate data for the Cuban population of the United States. In many ways, the measurable traits of the Cuban population in the United States resemble those of the general population rather than those of other Hispanic groups. The Cuban population, for example, is older and more urban than other groups from Latin America.

Perez, L. (1986). **Cubans in the United States.** Annals of the American Academy of Political and Social Science, 487, 126-137.
In the 19th century, important Cuban communities existed in Tampa, Key West, and New York. The post-1959 Cuban immigrants have concentrated in the Miami area. In comparison with other major US Hispanic groups Cubans have a large proportion of middle-aged and elderly persons, a female majority, low fertility, and relatively high socioeconomic status. The latter has been explained by a combination of factors: 1) the socioeconomic selectivity of postrevolutionary Cuban emigration; 2) high rates of female labor force participation; and 3) the presence of a strong ethnic enclave.

Portes, A., Clark, J. M., & Manning, R. D. (1985). **After Mariel: A Survey of the Resettlement Experiences of 1980 Cuban Refugees in Miami.** Cuban Studies, 15(2), 37-59.
The Mariel immigrants of 1980 differed in some important ways from earlier Cuban refugees in Miami. Generally, Mariel immigrants tended to be single and included more blacks than did earlier groups. They also experienced discrimination from older Cubans long settled in the United States, thus indicating the possibility of a split Cuban-American community.

CUBAN AMERICAN HISTORY

Greenbaum, S. D. (1985). **Afro-Cubans In Exile: Tampa, Florida, 1886-1984.** Cuban Studies, 15(1), 59-72.
Because of racial pressures, the Cuban immigrant community in Tampa split into separate white and black sections during the 1890's. The Afro-Cuban community in Tampa organized its own social club, called La Union Marti-Maceo, which has continued to thrive. The Afro-Cuban community has been invigorated recently by the retirement of many Cuban blacks in the North who have moved to Tampa and surrounding areas.

Masud-Piloto, F. R. (1988). With Open Arms: Cuban Migration to the United States. Totowa, NJ: Rowman & Littlefield.
Addresses the reasons, motivations, and circumstances for the migration of the nearly 800,00 Cubans to the U.S. from 1959-1980. Emphasis is on events that made the migration unique, (Cuba Children's Program, and the Camarioca boatlift, etc.). Discussed some of the events affecting Cuban-U.S. relations: the Cold War, the Bay of Pigs invasion, and the exile community. Data is from primary documents (newspapers and periodicals) and from interviews of family members and friends.

Portes, A., Clark, J. M., & Manning, R. D. (1985). **After Mariel: A Survey of the Resettlement Experiences of 1980 Cuban Refugees in Miami.** Cuban Studies, 15(2), 37-59.
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Poyo, G. E. (1982). **Cuban Patriots in Key West, 1878-1886: Guardians at the Separatist Ideal.** Florida Historical Quarterly, 61(1), 20-36.
Key West played an important role in the continuous effort to liberate Cuba from Spanish rule after the Zanjon Pact of 1878. Dedicated rebels continued sacrifices to further the goal of freedom despite economic deprivation and political demoralization. But a recession curtailed cigar production and divided the Cuban community. Resurgence occurred during the late 1880's, and with it came the birth of a new revolutionary center at Tampa Bay.

Poyo, G. E. (1985). Tampa Cigarworkers and the Struggle for Cuban Independence. Tampa Bay History, 7(2), 94-105.
Tampa, Florida, cigarworkers provided emigre unity with Key West Cubans to support Jose Marti's Cuban revolutionary movement.

Westfall, L. G. (1985). Latin Entrepreneurs and The Birth of Ybor City. Tampa Bay History, 7(1), 5-12.
Discusses how the Cuban cigar industry influenced development of Tampa, Florida, when Don Vincente Martinez Ybor built what is now part of Tampa, Ybor City, to support his cigar business.

REFERENCE SOURCE

Chabran, R. (May 1987). Latino Reference Arrives. American Libraries 18(5), 384-388.
Describes the special needs of those wishing to do research in Latino culture and history, and the response by academic libraries in the areas of special collections, reference services, and instruction programs. A bibliography of references and resources is provided.

Fernandez, G., & Narvaez, L. (1985). Bibliography of Cuban Immigration/Adaptation to the United States. Cuban Studies, 15(2), 61-72.
Presents a selective bibliography of academic works on Cubans and Cuban immigration in the United States since 1959.

Guerena, S. C., & Gonzalez, R. Q., Comp. (1985). Chicanos: A Checklist of Current Materials, No. 1, January-June 1985. Santa Barbara, CA: University of California, Chicano Area Studies.
This bibliography contains entries for 230 items in the field of Chicano Area Studies by the Coleccion Tloque Nahuaque, within the Library of the University of California at Santa Barbara. Books and booklets are listed which contain materials on a number of areas including art, arts and crafts, bibliographies, bilingual education, border studies, cookery dictionaries, economics, education, emigration and immigration, Mexican films, fine arts, folklore, genealogy, gerontology, guides and directories, history, Mexican history, language, libraries, literature, Mexican literature, media, medicinal plants, medicine, mental health, Mexican laws and statutes, music, psychology, sociology, theater, U.S.-Mexican relations, and women. Entries in Spanish as well as English are included.

Meier, M. S. (1984). Bibliography of Mexican-American History.
Westport, CT: Greenwood Press.

Meier, M. S., Rivera, F., & Sheridan, T. E. (1981). Dictionary of Mexican American History.
Westport, CT: Greenwood Press.

Michigan Education Association (1987). Resources for the Study for Hispanic Americans Lansing, MI: The Association.
This collection of resource materials for teachers was compiled for National Hispanic Heritage Week. It includes an historical overview of Mexican, Puerto Rican, Cuban, and other Hispanic groups' immigration. Includes a bibliography of teacher resources.

Mohl, R. A. (1984). Cubans In Miami: A Preliminary Bibliography. Immigration History Newsletter, 16(1), 1-10.
Briefly reviews Cuban immigration into Miami, Florida, and presents a bibliography of works on the topic.

Vivo, P. (editor). (1973). The Puerto Ricans: An Annotated Bibliography. New York: R.R. Bowker.
Includes references to books, pamphlets and dissertations about the history, literature and culture of Puerto Ricans. Also includes references to government documents and audiovisual materials.